3:Will and Spinden E-5 (1905) 1906
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garters and belts of buffalo hair. But they did make string and willow matting. There is an account of a mat used on the seat before the fire. Henry[1] says that the mat was of small willows of equal size, fastened together by thread of native make passed through each stick about one foot apart. The mats were ten feet long, four feet broad, and the two ends for two and a half feet were raised slanting from the ground and supported by a kind of sofa. Verendrye says they made wicker work very neatly, flat, and in baskets.

The Mandans used snow-shoes which were only about two and a half feet long.[2] For their dyes and paints they made use of the following: red obtained from buffalo-berries, black from sunflowers, and yellow from a kind of moss which came from the Rocky Mountains. Blue, red, black, yellow and white clays were also used.

An indispensable article of the full dress was the fan. These were made from the large plumes of the eagle, hawk, crow, and a number of other birds, depending on the rank of the owner.

The Mandan pipes differed a trifle from those of their neighbors, being less ornate.[3] They were either of stone, black clay, or yellow clay painted black. The stone pipes were obtained mostly from the Dakotas. Pipes with wooden bowls, lined with stone, were also used. The stem was long and round or flat. Catlin describes one pipe as of red steatite (catlinite) with a stem three feet long, half its length wound with braids of porcupine quills. They also had the calumet pipe which will be considered in connection with the ceremonies.

The Mandans and their neighbors the Arikara and Hidatsa made glass beads, an art which they claimed was taught to them by the Snake Indians. They did not make the glass but used glass obtained through the whites. Lewis and Clarke[4] give a short account of the manufacture of beads which is exceedingly interesting. It may be thus summarized. The secret is known only to a few. Glass of several colors is pounded fine, each color separate; this is washed in several waters until the glass stops staining the water. They then take an

[1] Op. cit., vol. I, p. 340.
[2] Ibid., p. 391.
[3] Maximilian: p. 390.
[4] March 16, 1805.

4: Lowie E-5 (1910-1911) 1913
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292 575 293 Every member had a head ornament consisting of a round piece of rawhide with a bone feather holder. Two officers wore moderately wide aprons of red cloth edged with eagle feathers hanging down. Each of two other officers had a sacred bow with two arrows, one painted red and the other black. Two officers bore a spiked club (ō'o kahiri' 'ka), the spike being of horn. The sacred bows and arrows were for use against the enemy; they never missed their aim. For some reason no paraphernalia were supplied to Wounded-face's group, and they did not exercise their membership privileges because older men who should have taught them the appropriate songs died. All the members of this society were Mandan, but the organization originated with the Dakota or Cheyenne. Black-chest independently made the statement that the society was not really of Mandan origin. The [608] *cō'ta ō'zat'e* regarded the Foxes as their fathers, and the Little Dogs as their "friends."

292 575 Water-chief said that members wore two eagle feathers rising from the back of the head. Before his group bought the society, five older Mandan called them together, and said, "We wish to give you a society." Then property was collected and brought to them. The same night they sang songs, to which the young boys danced. After the dance, the sellers addressed their sons, saying, "You are growing up now. You must go against the enemy. Try to be brave and conquer the enemy."

Kit-Fox Society.

575 432 571 The following account of this society (ō'xox'atoc) was given by Black-chest.

When we bought this society, all of us were unmarried. We wished to buy this society. Our fathers said, "These foxes have ten claws on their front legs, so we wish you to give us a ten days' feast." I selected Good-bear, one of my clan fathers, for my individual father. The members of the River Women society were our "friends"; one of these, Black-head, was my individual "friend."

When the River Women had gathered together, we went to them and thus addressed them: "We wish to make friends with you. We desire to buy a society and wish you to help us and give us some blankets. We wish to know whether you are willing to do so." The women debated the request, and each one declared that she would contribute her blanket. Then we said, "Well, now each of you shall say which one of us you are willing to help." Then Black-head designated me. She was no clan aunt of mine.

575 527 432 We borrowed Broken-horn's earth-lodge for our meeting and brought kettles of food there. Black-head also brought a kettle of food there. We boys came in on the left side and sat down in an ellipse. We could hear our fathers singing as they approached our lodge. They entered it on the right side and sat down. Their wives, who were to assist in the singing during the ten nights' entertainment, were grouped behind their husbands.

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When our fathers had sat down, one of our number, Wounded-face, rose and said, "Well, comrades and women friends, listen. We have brought our food here, and we wish to select our fathers tonight. Do each of you rise and set your food before your father." Then each of us rose, picked up his kettle, and walked past the door-side of the fireplace to his father. I picked out one of my clan fathers and gave him my kettle; then I returned to my place. Black-head, who had watched my movements, then came forward and brought her kettle to the man indicated as my father. Those purchasers who had no clan fathers among the sellers selected anyone they pleased for their individual father. The fathers ate of the food, leaving some for their wives, who emptied the kettles and returned them to their husbands. Then Good-bear called me by name and said, "Come, son, and get your kettle." I went towards him and stood before him. Then Good-bear prayed to the supernatural powers: "I have gone through the Oki'pɛ ceremony myself and have undergone great hardships for your sake. In other ceremonies I have also undergone suffering. Before I underwent this suffering, I thought you would help me whenever I could not do something by my own power. I have no power to give honor marks, therefore I ask you to help me by securing honor marks for my son." Then I took both kettles and went back to my place, where I returned to Black-head her own kettle. Each of the boys acted in a similar way.

After all of us had sat down, our fathers began to sing. They beat drums, but did not dance. They sang these words: —

"ma'kĭtă'ni máhuna."
"You, wake up and come."

[These words are supposed to be addressed to one's sweetheart.]

Four times they sang such songs. Then came a second set of songs, during which the fathers danced in their places. When they had done dancing, they addressed us in obsolete Mandan, saying, "Sĭ! i'karĕ'xoc!" ("Clan son, daylight is here!") Shot-foot, one of the fathers, rose to address us. He said, "Sĭ, we wish you to give us a ten nights' feast. This will give us time to prepare clothes for you." [198]

This meeting took place in the evening, each of our female "friends" brought in a bundle of willows carried by means of a tump line and a second line passing around the breast. The bundles were piled up on the left side of the door (for one entering), and from time to time one of the boys would rise to keep up the fire. This purchase took place in midsummer. I was about 20 years old at the time.

On each of the ten nights the fathers came in in the same way as the first time, and the mode of procedure was the same. On the tenth night, the fathers said, "Sons, we have done; tomorrow we shall give you your things." On the following morning we came back to the same lodge and took our seats, but without any kettles. Our women "friends" also came in and sat down. This time, however, we were not ranged in an ellipse as before, but sat in the arc of a circle, with our "friends" in a similar arc from 4½ to 5 feet behind us. Until this day White-bear's house had served as the place of assembly for the fathers prior to their approach to our own meeting-place, but this morning each came from his own lodge, their wives carrying the clothes to be presented to the purchasers of the society. The fathers sat down in a curved line opposite to ours, and their wives took seats behind them. There were about thirty fathers; sometimes two boys had the same father. They planted two sticks into the ground in the rear (mana'ktata) of the lodge. One of the sticks was hooked, and its shaft was wrapped with otterskin; three eagle feathers hung down from the end of the hook. The second stick was straight and also wrapped with otterskin;

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575 to the top of the shaft there was fastened a single eagle feather. The bottom of
432 both staffs was blunt, but in order to secure them in their places a sharp-pointed stick
had been previously driven into the ground there. The fathers had two hand-
527 drums. The father nearest the door took the hooked stick (ma'nanû'skup) which
533 had been set at the left side of the straight stick (ma'nacû'cuk) for one facing the
535 door, and held it in his hand, while the last father in line took the straight stick. The
two fathers standing nearest the staff-holders bore rattles. The drums were beaten,
●793 but before the rest of the fathers rose Shot-foot addressed us, saying, "Sons, you will
keep our society, you will dance today." Then the fathers all rose, and the singing
began. The staff-bearers advanced towards the boys, shouting, while the rest danced
in their places. When the staff-bearers had got to the fireplace, the singing ceased.
Each of the two officers then went to his son and led him to a spot between the two
main posts on the right side of the lodge (for one facing the entrance), and gave his
stick to his son. On this occasion Water-chief received the straight stick, and White-
eye the bent stick. Next Shot-fox rose with his rattle and — this time without any
singing or dancing — walked straight towards his son, Long-tail, whom he led to the
place between the two posts used by the staff-bearers and presented with his rattle.
The second rattler went through a corresponding procedure. Then the wives of the
four officers who had just disposed of their emblems came forward to give the newly
prepared clothes to their sons. The spectators, during all this performance, were
restricted to the space between the door and the two front posts. From among
these outsiders there now advanced the relatives of the new officers in order to pile up
property before them or to present small sticks representing the promise to donate a
horse.

The fathers said, "Now, sons, all of you stand up!" All the fathers then walked
575 towards us, followed by their wives, who carried the clothing and laid it down before
432 the sons. All of us put on the new clothes on the spot. The fathers who had
527 surrendered their rattles stood next to their sons, whom they wished to assist in
533 singing. The fathers who had owned the two officers' staffs said to the new incum-
534 bents: "There is an abundance of enemies; try to be brave!" The fathers who had
carried rattles said the same to *their* sons, adding: "You will sing for your society,
and I must teach you now. When you sing outdoors, you shall circle round to the
right, and all will follow you." The first rattler accordingly led the procession in a
circle until he had got near the second rattler, where he stopped and began to sing.
The second rattler then also sang a song, shaking a tin-can rattle. In the procession
outdoors the marchers walked at a very rapid pace.

Four female associates followed the men. These were called "Fox women" and
had been appointed by their own families to assist the Foxes at their feasts and in the
singing. They stood outside the circle formed by the society when dancing outdoors,
but also took part in the dance. These women were unmarried, but later two of
them, Pumpkin-blossom and Otter, married members of the society.

[349] After we had marched out of our lodge, we went to an open space east of the
Round Corral.[1] Four of our fathers stepped inside the circle we formed there,
and sang for us, beating their drums. We danced and then went home. This first
public dance was the only occasion on which our fathers sang for us.

After a few days we came together and danced in Water-chief's lodge. During
indoor performances we sat in an arc round the lodge and did not make use of our

[1] This is the structure described by Catlin and Maximilian as the "ark."

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Like Black-chest, Wounded-face selected a clan father, Two-crows, for his individual father. Wounded-face did not know that Two-crows owned two kinds of emblems,— the foxskin cap to be used in dancing and in war, and the head band decorated with the lower kit-fox jaws which was to be worn when courting young women.[1] On the morning of the final transference of membership rights, Two-crows gave Wounded-face the cap and the head band, as well as a shirt, armlets and fringed buckskin leggings. In return, Wounded-face paid his father a fast black horse suited for use in the buffalo chase and some property contributed by his relatives. I get the impression that the transfer of special regalia was automatic; that is to say, if the father happened to own certain specific emblems the son buying his membership bought *ipso facto* the regalia owned by the seller.

575 432 292 608

Little-crow states that at the public performance the relatives of the new members brought presents, which were turned over to the fathers, either individually or collectively. In the latter case the fathers proceeded to distribute the gifts among themselves.

575 431 602

In marching outdoors, the first rattler took the lead and was immediately followed by the first hooked-staff officer; Wounded-face — presumably as the owner of the cap — occupied a central position in the line; the second rattler came last, being directly behind the second hooked-staff officer. The first rattler selected a site for the dance and turned in order to begin the formation of a circle there, at the same time raising his rattle and singing very loudly. There was always a special song to be sung prior to the drummers' entrance into the circle. This song was taken up by the second rattler. While the circle was forming, the singers went within the circumference and began to beat their drums. These singers were always the members' fathers, if I understood Wounded-face correctly, but it is probable that this applies only to the first public performance by a new group of members. The songs referred to warlike deeds, and the words were, according to this informant, invariably in the Dakota language.

575 527 535 533 [177]

Little-crow, as already stated, considers the head band decorated with kit-fox jaws as a badge common to all members; he further states that each Kit-Fox had a hair-pipe attached to the left side of the head and that six men had their hair roached. The hair-cutting was done by the men's fathers. Other informants agree that there were two rattlers and two officers with hooked-staffs, wrapped with otterskin and decorated at four points with feathers. Wounded-face says that sometimes the second staff-bearer carried a *straight* stick, in which case an erect eagle feather was secured to the top of the shaft. Little-crow states that rattles were used

575 [292] [302] 293

[1] This seems to conflict with Black-chest's account, which assigns these emblems to distinct officers, but Little-crow regards the kit-fox head band as a badge common to all members.

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575 outdoors, and drums within the lodge, but this contradicts the accounts
293 of others. The rattles were originally made of gourds, but in Wounded-face's time baking-powder cans had been substituted.

575 The Fox women, according to Wounded-face, were selected by the fathers' wives. Their robes were decorated with honor marks earned by their male associates. Little-crow mentioned only two Fox women, selected by the members themselves, and placed in the middle of the line of march.

575 The military element was obviously prominent in the society. Water-
703 chief relates that on the first public appearance of the new members, each one was called by name by the older men and women of the village and addressed as follows: "We have numerous enemies, you are the one that must fight and try to be a man. You must not forget this when you are in a fight." Later in the season, when Water-chief had struck a coup and received a wound, his people rejoiced, telling him, "That is what you desired
[535] to do, you are a brave man." Little-crow declared that the Kit-Foxes did not dance very frequently,—in fact only when the approach of an enemy was reported. Wounded-face, while stating that dances were occasionally performed solely for the sake of amusement and in order to attract the attention of young women, also said that the Foxes danced very often in times of war, beginning as soon as a scout had brought the news of an enemy's approach. The Foxes tried to be brave in battle. Wounded-face recalls an occasion when a very brave enemy, surrounded by the Mandan, was holding his foemen at bay; finally, a Kit-Fox advanced towards him, struck him, and was killed. On another occasion a Kit-Fox together with four companions, set out on a war party. All five were killed by the enemy. This event was commemorated in song: "Once two enemies went into the bush. We surrounded them. One Kit-Fox went forward, and they killed him there."

575 The purely social features of the organization were also conspicuous. Public appearances were followed by feasts after the members had returned to their lodge. There were occasional horse parades by the Kit-Foxes, and the nocturnal processions referred to by Black-chest were of frequent occurrence.

Little Dog Society.

575 While Black-chest's and Wounded-face's group owned the Fox society,
424 their fathers were Little Dogs (mini'sinik ō'xat'e) [1]; that is to say, after

[1] The present meaning of the native term seems to be "colt society," but the older informants consider the above rendering correct in the context given and consider the society related to the Hidatsa Little Dog organization. Maximilian also translates *menēs* "dog." A corresponding confusion was encountered in the case of the other Mandan societies named for the dog.

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On the twentieth night Big-thief again took a seat by the dogskin. He thus addressed the buyers: "Now, sons, tomorrow this dance will be yours, so I wish to ask you for some more pay. Put down one gun to represent the killing of anything." Then one of the Kit-Foxes put down a gun. Big-thief continued: "This dog has a hide, give us a robe." Then one of the Kit-Foxes laid down his robe. "Give us a knife for butchering." Two men then rose and put down two butchering knives. "For this head put down one yellow cooking-kettle." The buyers sent round for such a kettle and finally secured one, which they brought to the fathers. "Put down one thing for the head." Then someone laid down a stick trimmed with tail-feathers. "Put down one thing for the tail." Then, Black-chest thinks, another robe was laid down. "The dog has four legs, put down four articles." The Kit-Foxes again did as bidden.

On the next day there followed the final surrender of membership prerogatives. This time the buyers sat in an arc, without their wives, who remained in the spectators' place (see p. 303). The fathers sat on the opposite side, singing a bravery song, and the two sash-wearing officers danced. The words of the song were in Hidatsa: —

"Māha'hkureci'ruts. tō'cē'ruca, marē'wits."
"No one lives forever. Whatever may happen, I shall go."

At the close of this song the whippers and sash-wearers, as well as all the other fathers, surrendered their regalia to their respective sons. As Little-crow, Wounded-face's father, owned a lance decorated with a string of feathers, Wounded-face assumed the same office (not mentioned by Black-chest), of which there was one other incumbent. In addition to the lance, Wounded-face received a shirt, a new pair of leggings, a switch and pendants for the decoration of both sides of the head; his hair was cut short in front by Little-crow. Wounded-face's relatives piled up presents in front of him, which he turned over to his father, adding a good horse of his own. The other purchasers made corresponding presents to their fathers. While Wounded-face speaks of four sash-wearers, Black-chest limits the number to two, and Water-chief sets it at five. Water-chief, like Wounded-face, received one of the sashes from his father; there was tied to it a small package of root medicine to avert danger. This package has never been opened by Water-chief. The whippers, according to this last authority, lashed members who did not rise to dance at the proper time. Each member of the rank and file received a whistle of owl bone about four inches long, and a bunch of split owl feathers, with an eagle feather in the center, to be hung from the back of the head. These feathers were painted yellow.

After the transfer of regalia, the fathers went out, with the exception of

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575 screen. Along the wall to the left sat the remaining Soldiers, about twenty-
432 five in number; while some were clad in fine garments, the majority dressed
527 in ordinary clothes. Some exposed the upper part of the body. In the
center three drummers seated themselves. The purchasers stood on the
right side of the fire. They were expected to give valuable presents to the
[537] Soldiers, to feast them and furnish them with tobacco for forty nights, and
every evening they were to offer them their wives. The sellers approached
the lodge amidst singing and drumming, and entered with their regalia.
These consisted of four lances, from 7 to 8 feet long, with an iron head point-
●[293] ing downwards. The shaft was wrapped with broad bands of otterskin,
while pairs of otterskin strips were tied to the head and several other points
on the lance. Two of the lances were hooked, the two others were straight.
A fifth emblem consisted of a war club with iron point, which was colored
red and was decorated with several feathers in the back. Further there
were three lances, decorated alternately with black and white feathers, and a
beautifully ornamented bow and quiver. At first, the Soldiers remained
concealed behind the screen, and were merely holding these insignia so that
they projected into the main space of the lodge. After standing in this
position, singing and drumming violently, for a while, they entered, placed
the lances against the wall, and stuck the war club into the ground, near one
of the main pillars. Then they all took seats along the wall. While the
[576] singing and drumming was alternately renewed, the purchasers prepared
their pipes, and handed them to each of the guests in turn, for which act
they stooped, holding the mouthpiece towards the smokers. When the
guests had taken a few puffs, the purchasers did likewise, and then carried
the pipe in regular order, from right to left, to each of the sellers. This
smoking consumed considerable time; each guest, during this part of the
[535] performance, was also presented with a little cake of sweet-corn. After
about half an hour, two of the Soldiers rose and danced towards each other.
One of them seized the war club, and held it stiffly in his left hand, while the
right hung straight down. Bending the upper part of his body forward,
he jumped stiffly into the air with both feet; keeping time with the music.
The other dancer had fine decorations on his head and legs, and the upper
part of his body was likewise exposed. He seized one of the otterskin lances,
which he held, sloping, between his two hands, and both men then danced
or hopped towards each other. After several minutes the second performer
put the lance away, and took a seat, while all the other members gave the
war whoop and gave vent to exclamations of joy, amidst vigorous beating
of the drum. Then there was silence. The man with the war club ad-
dressed the buyers, calling them his "sons," and recounted several of his
martial exploits, whereupon he handed them the war club. One of the

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might belong to the Soldiers' class, as the police functions devolved on this society. However, it was necessary that all members should agree to sell; a single negative voice put a stop to the negotiations. Some individuals did not immediately consent to sell when requested in order to exact a greater amount of property from the buyers. The Prince enumerates the undertakings in which the Soldiers took an important part: changes of village sites, buffalo hunts, and other communal movements. More particularly, they took care lest anyone should prematurely startle buffalo herds. Anyone shooting a wolf or other animal at such a time was maltreated, even if he happened to be a chief, and deprived of his gun. In the 'thirties even white people living in the vicinity were subjected to the same rules. The Soldiers frequently forbade the cutting of trees near the Fort, and took away the woodcutters' axes.

Maximilian says that the Soldiers painted the upper part of the face red, and the lower black. Their whistle was made of a crane wing bone. Two pipes, to be smoked on special occasions, remained in the custody of as many pipe-bearers. A rattle was made from a little tin kettle — apparently the baking-powder cans referred to by my own informants — provided with a handle. Among the insignia there were two long, straight poles wrapped with otterskin and decorated with dependent owl feathers. In war these poles were planted in the ground, and must not be abandoned by their bearers. A corresponding regulation applied to one other pole decorated with raven feathers in the manner described and illustrated by Maximilian in connection with a Blackfoot society.[1]

The following origin tradition was given by Wounded-face.[2] Long ago Good-fur-robe assembled the middle-aged men. To the leader he gave one cornstalk, and to the rear man another. "When the enemy chase you," he instructed them, "plant these in the ground and do not run away." Sometimes a cornstalk has five branches at the top. Later, a stick with a spear head was made to represent the cornstalks; owl wing-feathers were tied to its side, as well as crow or raven wing feathers and a raven head. It was wrapped with otterskin, and strips of skin were made to hang down from several points of the staff to represent leaves of the corn. There were two pipe-bearers and two rattlers, the latter taking places next to the spear-carriers, while the pipe men marched in the center. While dancing, the Black Mouths left their circle open at one side. The order in which they marched was: one spear officer, one rattler, the rank and file, the pipe-bearers, the rank and file, the second rattler, the second spear officer. The Black

[1] Maximilian, v, 378.
[2] Cf. Maximilian's version, referred to on p. 300.

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Mouths were also called "Brave Men's society." They painted their faces black. The Goose women used the same paint, because their society was founded by the same man. When the time came for singing, the first rattler walked ahead and began to sing. Then the drummers took up the song. The next time the second rattler acted in the same manner. The raven-lance bearers had a special song and dance, during which they crossed each other's path.

One summer, when the society wished to give a performance because some Sioux were coming to fight, they stuck two tipi poles into the ground, and tied raven-lances to the top. One of the Soldiers cried, "Kā! Kā! Kā!" This was in imitation of crows. Then some other member went outside the lodge to see which one had cried. Returning, he said, "It is not a living raven, but the raven head on Skunk's lance." Skunk was a very brave man. The people said, "We will find out what this means." Then someone took the lances down, and returned them to their owners. Skunk said, "Hold on, my fellow-members, I wish to know the reason why my lance is singing." He got his associate to accompany him, and both lance officers then went through the village, singing this song: —

"kē'ka, nasąrā'rōoca. mī' ō 'watē'roc.
"Raven, you sing. I want to die.
"kika're e'henik, ō'ota."
"If you are afraid, go away."

The people hearing Skunk thought him braver than ever. They said to him, "This is your day, do what you wish best." The people encouraged Skunk. When the society started outdoors for a dance, Skunk took the lead, and again sang. A circle was formed. All the people came to watch the performance. Skunk once more sang his song. He danced alone, in a slanting line. These were the words of his song: —

"mīnukarité, nū'tamina'tare hū'miikāc. i'miinahèc."
"My friends, our enemies are numerous. I am used to it" [that is, to fight].

When the time came to fight, Skunk struck many coups. This is what the singing of the raven had indicated.

In addition to the police functions described by Maximilian, Wounded-face mentions a special duty devolving on the two pipe-bearers. When some villager wished to kill a fellow-tribesman, these officers filled up a pipe, and gave him presents in order to make him desist. Acceptance signified acquiescence in their wishes.

Water-chief became a Black Mouth, together with about twenty of his comrades, at thirty; generally, however, the members were older. They

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buffalo skin, the hair of which, however, was exposed from the wearer's forehead down to his chin. The spears carried were not very long, and the head pointed downwards. Shields rested on the left arm. Members who had struck enemies, carried guns; if they had used arrows to kill a foe, they carried arrows. Wounds received in battle were symbolized by red body paint. While dancing in the village, the Bulls jumped around. They pointed spears and guns at anyone approaching them, and thereby frightened young people. Those who had slain enemies enacted their martial deeds. For music they used a *large* drum.

Calf-woman remembered seeing six women known as "Bull women" at a Bull performance; they sat behind the men singers. A woman brought in water, but only such members as had saved a woman's life were permitted to drink of it. This informant also remembers one of the mask-wearers pretending to spear people, and frightening the children, jumping up with both legs, and stamping one foot at a time.

The Bull dance described by Boller was not connected with the Bull society, but formed part of the Okipe as is obvious from comparison with Maximilian's and Catlin's accounts of this ceremony.[1]

Dog[1] Society.

Maximilian describes the emblem of the society as a stick a foot or a foot and a half in length, which was ornamented with blue and white beads, and to which a large number of animal hoofs were attached. To the front of the stick there was tied an eagle feather, to the lower extremity a piece of beaded leather. The members wore a large cap of colored cloth, to which were attached a great number of raven, magpie, and owl feathers, and which was further decorated with colored horsehair and weasel skins. Their whistle was large, and made from the wing bone of a swan. Three of them wore in the back sashes of red cloth similar to those of the Crazy Dog society. A bunch of owl, raven, or magpie feathers — and frequently a combination of all three — was attached to the head so as to hang down in the back. The three officers referred to were regarded as Real Dogs. People would throw a piece of meat into the ashes of a fire, or on the ground, and say, "You Dog, eat!" Then they were obliged to fall foul of it and to devour it like dogs or beasts of prey.

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[1] Boller, 102–105; Maximilian, II, 174, 178; Catlin, I, 164 f.

[1] The native name is mini's ō'xatce. What was said above (p. 306) as to the translation of the word *mini's* applies in this case also. The equivalence of the Hidatsa Dog society cannot be doubted, and Maximilian's rendering of the Mandan name supports this view.

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each tipped with a thick white plume, adorned the head. One member carried a beautiful fan of white feathers, and wore on the head a complete swan's tail, each feather of which was decorated with dyed horsehair. The members wrapped themselves completely in their robes, and carried bow-lances trimmed with feathers, colored cloth, glass beads, and the like; most of them had fox skins attached to their heels. Several men beat a drum, while the rest formed a circle and imitated the sound of buffalo bulls. After they had danced for a while, the spectators threw a quantity of tobacco down for them, whereupon they departed for the village in the woods, taking off their wigs on the way. In another place, the Prince mentions rattles as well as drums, and states that the bow-lances were also decorated with bear guts.[1]

Black-Tail Deer Society.

All the old men above fifty were, according to Maximilian, members of the Black-Tail Deer organization (cu'psi ō'xat'e). Two female attendants cooked and served fresh water during a dance. All of the men wore a wreath of grizzly claws round the head, and displayed their honor marks in the form of feather head ornaments, braids of hair on arms and legs, scalps, painting, etc.

Wounded-face says that the organization originated on the Bad Creek, near the Heart River. One day two young men with arrows stayed on a high wooded hill by the Creek. They dug a deep pit, put sticks across, and covered them with grass. They wanted to snare some animals. One morning one of the men went towards the trap. As he drew close, he heard signs of a trapped animal. He was glad, looked inside, and saw that he had caught a large and very fat black-tail deer. He fitted an arrow to his bow, but the deer said, "Don't shoot me." "Why not?" "You are my son, you must not shoot me. Make a path for me to get out." The young man obeyed, and the buck got out. Then he said, "You are a young man, and I know what you desire: honor marks. I have the power to give them to you, but you have many other fathers, who will instruct you later." He stretched his legs, jumped away, and went some distance. Then he stretched his legs again, and sang a song. When his song was ended, he went towards a wooded hill. The young man knew there was a house there. It belonged to the Deer, and the door closed with a thud. The house was the Black-Tail lodge.

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[1] Maximilian, II, 145f., 281f.